



INDIAN RECORD

A National Publication for the Indians of Canada

L.J.C. et M.I.

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WINNIPEG, CANADA

JUNE 1961

Indians Spurn Citizenship Option

Ottawa — Canada's Indians have spurned the option of full citizenship in the past and seem likely to continue that course, the parliamentary committee on Indian Affairs was told May 23.

Enfranchisement — the assumption of privileges and obligations of full citizenship — attracted only 151 applications among the 179,009 Indians in the last fiscal year and 91 were approved, reported L. L. Brown of the Indian Affairs Branch. He suggested to the joint Senate-Commons committee that there is little real inducement to change.

Early legislation clearly presumed that enfranchisement was the door to Indian integration with Canada's non-Indian population, Mr. Brown said, but only 182 Indians became full citizens from 1876 to 1918 and only 4,000 between 1876 and 1948.

It doesn't seem likely that enfranchisement "will be the door to integration in the future to any greater degree than has been true in the past," said Mr. Brown, Indian Affairs Branch Director.

But he said he believes it should be retained — if not in its present form.

It would not be democratic to deny Indians the right to change

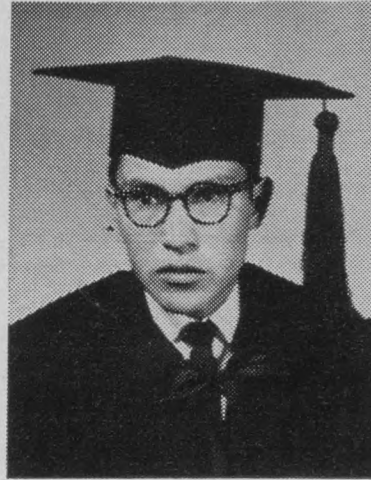
their status, for one thing, and it might prove increasingly attractive to whole bands so that they could acquire full ownership of their land — now held in trust by the Crown — and full management of their affairs.

He set out various reasons why enfranchisement failed to interest Canadian Indians in the past and at present.

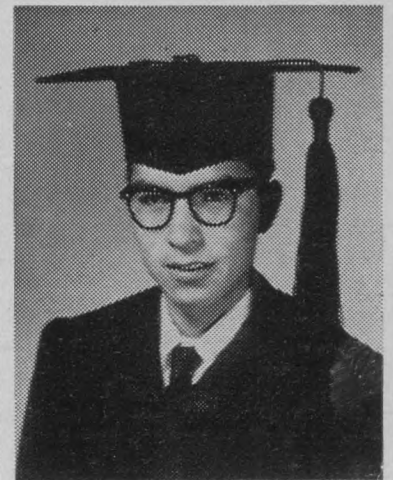
Early legislation appears to have been premature with Indians not capable of competing successfully off their reservation with non-Indians.

Education was lacking then for Indians and they saw more disadvantages — including taxes which they do not pay on reservation — than advantages in achieving equal status with the white man. The reservation in its isolation prompted a close-knit community and the Indian lacked the materialistic goals of the non-Indian.

Today, the Indian had many of the same rights as non-Indians including the federal vote, the provincial vote in many areas an increasing freedom in the use of alcohol.



OLIVER NELSON
Roseau River



JOE GUY WOOD
St. Theresa Point

Assiniboia High School Graduates First Students

Winnipeg — Graduation is common place in high schools during June but not when the first Catholic Indian High School in Manitoba sent out its first class of two on June 4.

Manitoba Indians Oliver Nelson, 18, of the Roseau Reserve, and Joe Guy Wood, 19, of Island Lake, are the first graduates of Assiniboia residential school, which opened in 1958 in Winnipeg's River Heights district.

Bishop Dumouchel

The Most Rev. Paul Dumouchel, O.M.I., Vicar Apostolic of Keewatin, who has sent a large group of students from his Vicariate to Assiniboia school, was guest speaker; distinguishing between formal or academic instruction, he described complete education which makes good Christians good citizens and without which instruction alone would be practically worthless.

Mr. Archie Leslie, Indian Affairs Superintendent for Manitoba, presented the graduation rings to J. G. Wood and O. Nelson.

School inspectors J. Slobodzian and Mr. Denham (of Winnipeg) presented the grades 10, 11 and 12 students with their class pins.

The Qu'Appelle Indian School military band from Lebret, Sask., was in attendance; the Assiniboia girls' choir sang choruses. Muriel Sinclair gave the farewell address to the graduates.

George Chief, of Roseau, and Etienne Wood, of Island Lake,

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St. Paul's H.S. Has 8 Grads

Lebret, Sask.—St. Paul's Indian High School here has eight grade 12 graduates this year. The commencement exercises took place here May 14.

The grads are Deanna Bellegarde, File Hills, (nursing); Bernice Stonechild, Muscowpitung, (nursing); Linda Lerat, Cowesses, (lab technician); Ida Crowe, Piapot, (teaching); David Sparvier, Cowesses, (teaching); Patrick Johnstone, Mistawasis, (commerce); John Highway, Pelican Narrows, (R.C.A.F.); and Richard Langan, Cote, IR, (R.C.A.F.).

The class rings were presented by I.A.B. Regional Superintendent J. N. McLeod, who noted that the Lebret Indian school was founded 77 years ago and congratulated the Oblates and the Grey Nuns for all these years of service.

David Sparvier spoke on behalf of the graduates and expressed appreciation to the school personnel and to the Indian Affairs Branch. Grad Patrick John-

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Three Bishops To Address Alberta's Catholic League

Hobbema, Alta. — The co-adjutor archbishop of Edmonton, the bishop of Calgary and the vicar apostolic of Grouard will address the fifth provincial congress of the Catholic Indian League of Alberta, July 31 and August 1.

Most Rev. Francis P. Carroll, bishop of Calgary, will speak on Catholic education (rights and duties of parents, Catholic high schools); Most Rev. Anthony Jordan, O.M.I., co-adjutor archbishop of Edmonton, will speak on Catholic leadership for the Church and the community; Most Rev. Henri Routhier, O.M.I., vicar apostolic of Grouard, will address the League on the Catholic Hierarchy of Canada's Brief on Indian Welfare and Education.

Laymen speaking at the two-day conference also include Clive Linklater, teacher at St. Paul's Blue Quills Residential school; his topic will be the "Indian Problem." Maurice McDougall, provincial president of the League, will discuss economic development and Mrs. Sam Wildcat, teacher at Ermineskin

residential school here, will speak on the Catholic home.

Opening prayer and remarks will be made by the Most Rev. J. H. MacDonald, archbishop of Edmonton; greetings will be brought by Rev. G. M. Latour, O.M.I., principal of Ermineskin IRS, and Cyprian Laroque, local president of the League.

Dialogue masses will be celebrated on both days; on July 31 by Archbishop Jordan and on August 1 by the Most Rev. L. P. Lussier, C.Ss.R., Bishop of St. Paul, Alberta.

Tommy Cardinal will chair the Aug. 1 morning session while Mr. Solway will preside the afternoon resolution and business closing session.

Most Rev. Paul Piché, O.M.I., vicar apostolic of Mackenzie, will chair the July 31st afternoon session.

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The Future of the Catholic League

The midsummer provincial convention of the Catholic Indian League, to be held at Hobbema, Alta., will be honored by the presence of six members of the Hierarchy of Alberta and that of the Vicar Apostolic of Mackenzie.

This shows the impact the League has created during the past five years in Alberta. Three of the bishops will conduct sessions.

Bishop Carroll, of Calgary, will discuss the rights and duties of parents in education, the problem of sending children to non-Catholic schools and Catholic high schools.

Archbishop Jordan, coadjutor of Edmonton, will study leadership in the community — acceptance of social leaders, the relations between Catholic social workers and school inspectors; also the role of the home lay apostolate, lay institutes, vocations.

Bishop Routhier, of MacLennan, will consider the brief recently submitted to the federal joint committee on Indian Affairs by the Bishops of Canada in the light of the survival of Indian groups as communities on reservations. Bishop Piche, of Fort Smith, N.W.T., will chair the session at which Bishop Routhier will speak.

Two lay Indians will also present papers at the convention. They are Clive Linklater, a school teacher, who will study the problem of acculturation — changes in attitudes, social habits, economics, loss of native culture. Maurice McDougall, League president, will look into the economic development of the Indians, querying whether or not they can provide for their own basic needs through a more thorough exploitation of the resources of a reserve and the organization of labor among them.

The Alberta League has had wide and firm guidance in the past years. We still deplore the fact that in two other provinces, on the Western prairies, Catholic Indians, living under almost identical conditions as those of their Alberta brothers, have not yet made any attempt to organize

Duck Bay, Man. — Let's go back five years and take a good look at this place.

A brisk breeze whips off Lake Winnipegosis, rattling the windowpanes of dozens of nightmare mud and lath hovels scattered along a thin point of land.

Scurrying about are children. Their clothes are tattered and their copper-toned faces are marred by insect and rat bites. Mangy dogs sniff through the dung and litter, ignoring the scavenger gulls above who are screaming for their breakfast.

A few hundred yards away in the bush, nearly the whole male population of Duck Bay had set up individual "working areas" where a man's worth was judged by the potency and productivity of his homebrew still.

These Metis, illiterate, apathetic and unclean, existed in the most depressed area of Manitoba.

No one could point anywhere else on the provincial map and say there was a worse place than Duck Bay, 80 miles north of Dauphin.

Impossible Situation

This, then, was the situation five years ago when a quiet-spoken retired school teacher named Bernard Grafton, finally got approval to launch a plan no one else had successfully attempted before in North America.

As supervisor of special schools for Manitoba, Mr. Grafton's plan was basic — the Metis must be helped to help themselves. Unfortunately Mr. Grafton and many others knew so well, it was next to impossible to alter the culture pattern that had been established over the centuries among the Indian tribes.

But because he knew it was impossible, he tried anyway.

Today, Duck Bay still has hovels and mangy dogs.

as Catholics under the leadership and guidance of their missionaries.

We believe it would be quite possible now to divide the League into two sectors within Alberta (in the South and in the Vicariate Apostolic of Grouard); similarly two sectors could be created in Saskatchewan, the one centred at Lebret or Duck Lake, the other in the North; in Manitoba it would seem that Sandy Bay could be a centre for the South, and perhaps Guy residential school for the North.

The League can never be a national organization unless it is established in at least three provinces of Canada; this is the hope of its founders that at least the two other prairie provinces will follow Alberta's pattern in establishing the Catholic League for Indians.

'Impossible' Project Means Good New Life For Duck Bay

By Des Allard
(Winnipeg Tribune)

Transformation

Duck Bay, however, also has a nine-room school, clean and healthy children, spotless kitchens and gleaming appliances, proud women and industrious men. There's a smell of fresh lumber and the sound of hammer and saw in the air. Television aeriels are sprouting almost as swiftly as radish greens in the newly-tilled gardens.

In other words, Mr. Grafton's Duck Bay family Development Project is working.

Nowhere else in Canada is there such a project.

Many other departments of the Manitoba government are helping Mr. Grafton's special schools branch. Dieticians, designers, health and welfare personnel, technicians and sociologists have taken a special interest in the 650-odd residents of Duck Bay.

Much To Learn

The Oblate Sisters of Duck Bay, a vivacious group of young nuns, are imparting their gentleness and knowledge to the

shy but earnest boys and girls who, only five years ago, were facing a very uncertain future.

The ABC's are never enough for young children these days, says Sister Superior Theresa. Now they learn dressmaking and sewing, typing and science, woodworking and creative handiwork. The mothers and fathers go to school too.

Cleanliness, baby care, nutrition, make-up, ironing and laundry are among the adult lessons. The men learn woodworking, electrical and manual training, auto mechanics and civics. An agricultural representative will help them in their gardens and fields.

Hon. Stewart McLean, minister of education, and Hon. Jack Carroll, utilities minister, dropped into Duck Bay recently and offered their special congratulations to the Indians and Metis who are "filling these needs on their own initiative."

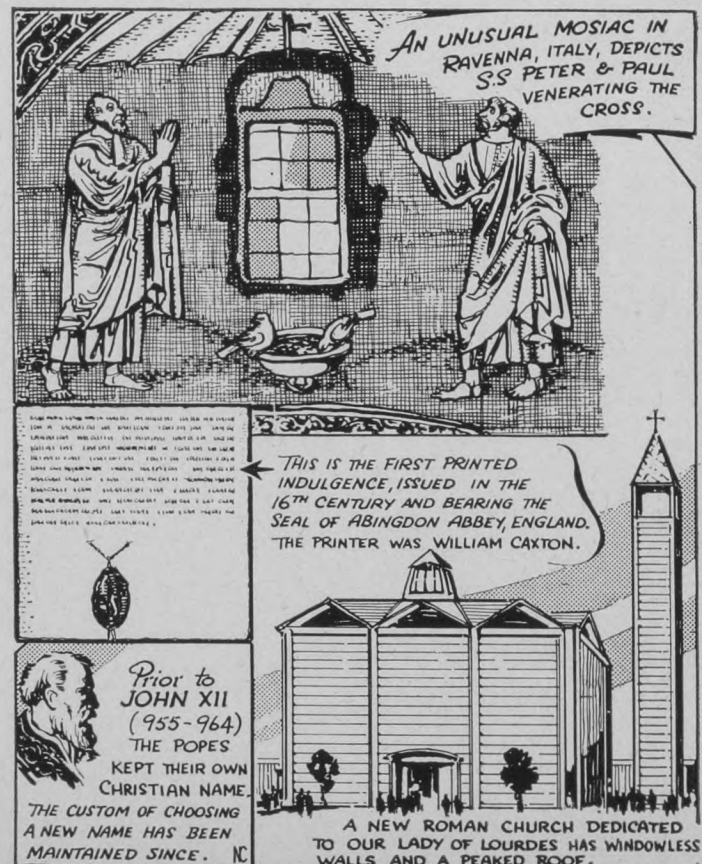
How did Mr. McLean feel after the first five years of the project?

"Everything he said was complimentary," said Mr. Grafton simply. And that was enough for him.

STRANGE BUT TRUE Little-Known Facts for Catholics

By M. J. MURRAY

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National Meeting of Indians Planned

Winnipeg — At a recent meeting of Indian leaders from across the country, an all-Indian conference was planned to be held in Regina, Sask., August 17-19.

Between twenty and twenty-five provincial Indian organizations are expected to be represented. Purpose of the Regina meeting is to form a federation of all Indian organizations, from coast to coast; such a body would become the most powerful voice ever created on behalf of Canada's 180,000 Indians.

The conference will be open to Indians only, as individuals or as delegates of their organizations. The group will carry on a campaign for equitable legislation and will study the current reports of the Joint Parliamentary Committee on Indian Affairs. It is hoped a central office, with salaried personnel, will be created at the outcome of the conference.

National co-ordinator is Mr. Wm. I. Wuttunee, 4417 Elgin Rd., Regina, Sask.

Provincial co-ordinators for Manitoba are Chief Alfred Cook (rural) and Mrs. Marion Meadmore (urban).

Assiniboia . . .

(Turn from page 1)

spoke on behalf of the parents. The event was emceed by Mr. L. Joubert, teacher at Assiniboia.

In his remarks, school principal Rev. O. Robidoux, O.M.I., noted the progress made in educational facilities given to Manitoba Indians; he expressed the wish that the high school be given more adequate facilities for teaching science and also a full size gymnasium. (The graduation ceremonies had to be held in the school's small cafeteria; for lack of space parents of the pupils could not be invited at the graduation ceremonies.)

Messages to the graduates were read from Hon. Ellen Fairclough, Minister of Citizenship, from Indian Affairs Officials and from Oblate missionaries.

St. Paul High . . .

(Turn from page 1)

stone addressed the parents; Vincent Bellegarde answered on the parents' behalf. Guest speaker was school superintendent R. J. Penny, from Indian Head, who elaborated on the motto of St. Paul High School: "Labor Virtus" (Work, Virtue) and wished the graduates knowledge, wisdom, courage and success in their life.

Valedictorian was Deanna Bellegarde. School inspector Mr. J. Connelly and Agency superintendent Mr. N. Jutras presented the class pins to the high school students.

Joint Committee

Next Decade Vital To Indians' Future

Ottawa — Indian affairs will need careful supervision during the next decade to encourage Indians to take command of their own destinies, the joint Senate-Commons committee on Indian affairs was told May 2.

Col. H. M. Jones, director of the federal Indian affairs branch, said the next 10 years will be extremely important in the trend toward integration of Canada's 178,000 Indians.

Col. Jones was speaking at the end of a day-long appearance before the committee when he was asked by Senator John J. MacDonald whether Indian affairs needed a full-time cabinet minister.

"That may be only part of an answer," Col. Jones said.

At present, the Indian affairs branch is part of the citizenship and immigration department under Mrs. Ellen Fairclough.

Col. Jones, chief administrator of the branch, said the government tries to encourage Indian boys and girls to train as teachers, welfare workers, nurses, and in other professions they could use among their own people, but many of them want to work outside Indian communities.

Col. Jones said that Indian bands should have no fear of taking on more self-government responsibility, but they need an incentive.

"At present there is some reluctance on the part of many bands to take on responsibilities which now are being performed by agency personnel, because of the time involved by members of the council and the lack of remuneration for their services.

"I would hope that the committee would give some consideration to the ways and means by which the transfer of responsibility might be provided for and encouraged."

Col. Jones said a sharp increase in the Indian population of Canada in the last 10 years has added to the burden of welfare services and education.

He said the provinces should extend more of their services to the Indians.

On education, Col. Jones said children must start school earlier in life and stay longer.

"We simply must get more children to attain a minimum standard of education which will permit them to enter provincial vocational and technical schools so that they can get the kind of training they need to obtain and hold jobs."

Indian Act Revision Proposed

Ottawa — An amendment to the Indian Act which would enable Indians to be clearly eligible for loans on chattel mortgages under the Farm Improvement Act and from banks was proposed to the joint Senate-Commons committee on Indian affairs.

The proposed amendment, contained in a brief read by R. F. Battle, director of the economic development division of the federal Indian affairs branch, would allow Indians to waive section 88 of the Indian Act.

Section 88 provides that the real and personal property of an Indian or an Indian band situated on a reservation is not subject to charge, pledge, mortgage, attachment, levy, seizure or execution in favor of any person other than an Indian.

The proposed amendment would not involve the possibility of seizure of reservation lands, which are held in trust by the crown. Indians now can borrow from banks on the security of paid-up life insurance or on promissory notes.

Sask. Indians Mark Diocesan Jubilee

Lebret, Sask.—The Qu'Appelle Indian residential school has marked the 50th anniversary of the creation of the archdiocese of Regina, May 28, by a rally of Catholic Indians from all re-

serves in Southern Saskatchewan. The arrival at the school of the pilgrim statue of the Virgin of Fatima, escorted by Father Moore, C.S.C., marked the beginning of the celebration; after a

solemn procession, His Grace Archbishop M. C. O'Neill, of Regina, sang a Pontifical High Mass; The Lebret Scholasticate choir was in attendance.

Rev. B. Bilodeau, O.M.I., principal, welcomed the archbishop; he then spoke in Saulteaux, recalling the role played by the Oblate pioneer missionaries in Saskatchewan, when Lebret was a missionary centre. He noted also the 26th anniversary of the opening of the second residential school, which replaced the one destroyed by fire in 1933.

Speaking to the students, the archbishop asked them to be grateful to God for the gift of religion they have received from the first missionaries nearly 100 years ago; he recalled the protection given by the Holy Guardian Angels, patron saints of the school.

In the afternoon pilgrims from various reserves came to recite the Rosary at the foot of the statue of Our Lady; then followed the blessing of the sick, of the aged and of the children. Solemn benediction of the Blessed Sacrament and procession concluded the day.

Numerous pupils from the neighboring residential schools of St. Philip's, Lestock and Marieval were present at the ceremonies.

St. Paul High School Grads, 1961



L. to r. front row: Patrick Johnstone, Deanna Bellegarde, Rev. V. Bilodeau, O.M.I., principal, Bernice Stonechild and Richard Langan; back row, l. to r.: David Sparvier, Ida Crowe, Linda Lerat and John B. Highway.

Talented Indian Maidens

It was a typical bull sale crowd that filled the Elks Hall, at Kamloops, B.C., recently. Present were ranchers and their wives from outlying districts, cattle buyers and sellers and a sprinkling of townspeople.

The sale of bulls and livestock had been successful and to mark the occasion a reception, dinner and dance was being tendered to all visitors.

B.C. hospitality seemed boundless and by now the crowd had grown noisy and expansive.

The master of ceremonies had performed the usual civilities, introducing local dignitaries and so on. But it was obvious that the crowd wasn't too interested and so that part of the program was brief.

Finally, over the din, the chairman announced that while the tables were being cleared a group of Indian dancing girls would entertain. Then the dance would begin.

Oh, Oh, I thought. This will be a tough assignment. For a crowd like this, bent on amusing itself, Zsa-Zsa Gabor, perhaps. But a group of amateur dancers. No!

* * *

Soon, however, I was proved wrong. By the time the girls had completed their first number most of the noise had ceased. By the sheer artistry of their dancing, these girls transformed a noisy crowd into an attentive, appreciative audience. It was as simple as that.

The grace, charm, precision and gaiety of the girls was irresistible and with each new dance, the audience became more appreciative. Each of us was fascinated and bewitched by this delightful group of Indian girls.

Oblates Praised By Holy Father

Vatican City (NC)—His Holiness Pope John XXIII has paid public tribute to the Missionary Oblates of Mary Immaculate, who are marking the centenary of their founder's death.

Pope John was speaking at a general audience attended by 180 Oblates of Mary Immaculate in Rome to commemorate the death of Most Rev. Eugene de Mazenod, Bishop of Marseilles. Among them was Very Rev. Leo Deschatelets, O.M.I., Superior General of the Oblates.

Pope John recalled that Pope Leo XII received Bishop de Mazenod in 1825 and urged the members of his congregation "to multiply yourselves and fill the earth." He remarked that "you have become a real phalanx which spreads the love of God on all continents and increases the number of the sons of the Church."

Were you of Scotch, Irish or Scandinavian descent? Perhaps your preference lay in the dances of sunny Spain, Portugal or Italy. It didn't matter. Dances of these and a dozen other countries came alive in the flashing feet of these beautiful, smiling girls.

In their gay colorful costumes the girls moved through a dozen varied dances for nearly 40 minutes. Still the audience clamored for more. When the crowd reluctantly permitted the girls to leave the stage, I hurried backstage, determined to learn more of this delightful group.

Backstage at last, I was in for my second surprise of the evening. For there I was introduced to the director of the group, quiet, dignified Sister Mary Leonita, a nun at the Oblate Fathers residential Indian school at Kamloops. I also met Father G. B. Dunlop, the school's principal, a man obviously proud of his girls' performance and the crowd's appreciation of their talents.

* * *

Next evening I visited the school where I had a further opportunity to meet the girls, see them dance and learn more about them.

It had all started about two years ago, Father Dunlop told me as we sat in his office. The school had been asked to help provide a portion of the entertainment for the local St. Patrick's day concert.

But the committee in charge of the program hadn't figured on Irish-born Sister Mary Leonita. As far as she was concerned, such a blessed day called for something special in the way of entertainment. Taking a group of special girls under her wing, she taught them a number of Irish songs and dances for the concert. They proved to be one of the real hits of the show, and the seed of an idea was born in Sister Mary's head. Since dancing seemed to be a natural form of expression for the girls, why not teach them a number of other dances and songs, Sister Mary reasoned.

More girls were added to the original group until 40 girls between the ages of seven and 17 were included. Dances of various countries were painstakingly learned from books by Sister Mary and then taught to the girls. Costumes were fashioned by the girls themselves in their free time from studies.

While the general style of the original native costume has been adhered to, colors to complement the girls' lovely skin tones have been substituted.

*With their dancing feet and sparkling smiles
they captivate audiences*



Authentic dances of many countries were first learned out of books by the Oblate Fathers residential Indian school at Kamloops, B.C., and then taught to the girls.

Similarly, the general form of each dance has been maintained, but Sister Mary has added her own clever interpretations from time to time.

Entered finally in local festival, the girls swept all competitions and finally ran out of competitors. Now they are forced to compete in groups among themselves.

Their fame spread, and they have been asked to appear at most interior B.C. centres. They performed at Vancouver's Pacific National Exhibition in 1959 and 1960, and are even now preparing to tour Vancouver Island during the Easter vacation.

* * *

The Kamloops Indian school is the largest of its kind in Canada and is home for 200 boys and 200 girls from such tribes as the Shuswaps, the Okanagans, the Thompsons, Lillooets and several coastal tribes.

Father G. B. Dunlop hasn't enough words to express his admiration for his Indian charges.

They respond beautifully to discipline and guidance, he says, and are well-mannered and cooperative.

"They are gracious and charm-

ing and there is no trace of the 'show-off' among them."

"The smile which audiences love is completely natural," Father Dunlop said, "and although they perform in several different groups, there is no indication that one group is trying to outdo the other."

Father Dunlop tells the story of a festival in which the girls competed.

"On this particular day the girls and Sister Mary felt they had done an excellent job. Much to their dismay the adjudicator called them back on the stage. They could not imagine what they had done wrong.

"Their delight was evident when the adjudicator, after a long, tedious day, said she had simply called them back to see their wonderful smiles. Following these remarks, the adjudicator herself led the applause," Father Dunlop concluded.

* * *

To attain the perfection which they display the girls will practice up to 40 minutes each day. All practice in connection with their dancing is carried on after the regular classes or school work has been done. In one large recreation room a mirror has

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By Clyde McMurchy
(The Western Producer)

smiles
ences wherever they go



of books by Sister Mary Leonita, a nun at
and then taught to the enthusiastic girl stu-
(Photos by Clyde McMurchy)

been suspended from the ceiling. This enables the girls to perfect their steps and footwork.

"For the girls in the various dance groups, our good recreational facilities are wasted," Father Dunlop said. "They appear to be content with dancing alone and seem to receive sufficient recreation from this endeavor."

The city of Kamloops and surrounding areas are justifiably proud of their Indian dancing group. Local boosters have attempted to have them appear on the Ed Sullivan TV show in New York, and contend that "our girls would make most professional dance groups appear drab and colorless."

The group is truly as good as Kamloops citizens claim. All who have seen them dance will agree to that. Whether Mr. Sullivan sees fit to engage them is not really important.

The important thing is that these girls with proper understanding and direction reached professional heights not usually seen in girls of this age or circumstances. They should be seen by Canadians everywhere, the boost they could give to the morale and hopes of our Indians would be immeasurable.

The Lost Tribe

By Leonard Knott
(Camsell Arrow)

Every Canadian schoolboy and schoolgirl knows something about the tribes of Indians who lived in Canada before the white men came. They know about the Hurons and the Iroquois and the many battles that took place in New France. But very few mainland Canadians have ever heard of the Beothucks, the lost tribe.

The Beothucks were cousins of the Algonquins who roamed over a large part of Canada. Many, many years ago they crossed to the island of Newfoundland and by the time the white man arrived their customs were quite different than those of their mainland cousins.

Like the Eskimos farther north, the Beothucks went seal hunting and used a harpoon similar to the ones used by the Eskimos. During the winter months they hunted the caribou, which were plentiful in Newfoundland.

One of the first white men to meet the Beothucks was John Guy who visited the island about 1610. He made friends with them and exchanged gifts and promised to return and visit them again. The next year the Indians were waiting for their friend to return when one day they saw a sailing ship near the shore. Shouting and dancing, they rushed down to the beach to greet their friend, but the ship was not Guy's and the captain thought he was being attacked. He ordered his crew to fire on the red men. Many Indians were killed, and the others, believing that they had been betrayed by their friend, fled into the forests. From that time on they became bitter enemies of all white men who came to Newfoundland.

To help protect themselves from the Beothucks who had become savage, the white people brought some Micmac Indians to the island from what is now Nova Scotia. This started an Indian war during which the Beothucks were almost completely exterminated.

Years later the colonists of Newfoundland began to search for some of the Indian tribesmen. Sir Hugh Palliser, the Governor, was anxious to protect them, and sent a young English officer, John Cartwright, to find them. Cartwright and his party found traces of Indian camps, but saw none of the Indians.

Another governor had a large picture painted showing an officer and his men giving gifts to the Indians while two women, one white and one red, watching their children playing together. The picture was taken to Red Indian Lake, where the last Beothucks had been seen, but it did not attract the red men.

In 1811, Lieutenant David Buchan went to the lake during the winter and found some Indians there. He offered them presents, but said he had left them in a hiding place twelve miles

Bishop O'Grady Starts Foster Home Program

Prince George, B.C. (CCC) — Deeply concerned by the lack of sufficient foster homes for Indian children in his Vicariate, Most Rev. Fergus O'Grady, Vicar Apostolic of Prince Rupert, has launched an experimental foster-care venture at Prince George.

"If we can't get foster homes, we must create them," he says. His idea is to encourage the establishment of foster homes among young married lay apostles in the north country. The first couple, Mr. and Mrs. Ronald Langevin, have been provided with a house on the new Prince George College site and

have taken two three-year-old Indian boys from Children's Aid into their home. The children were formerly in non-Catholic foster homes.

Married last August, the Langevin's decided to give a year of their life to the missions. Mr. Langevin, an electrician, is working on Bishop O'Grady's integrated junior college project. His wife, formerly Marlene Miller, a graduate from St. Paul's school of nursing, stays at home to care for the children. Prior to her marriage she spent a year nursing at the Miller Bay Indian Hospital near Prince Rupert.

While accommodation is limited at the present time, Bishop O'Grady hopes to make more homes available for young couples in the future, thus establishing foster-home care as part of his Oblate Frontier Apostle movement in the Vicariate of Prince Rupert.

Open House for Indian Chiefs at Kuper School

Thirteen Indian chiefs or counsellor - representatives attended a special Open House at Kuper Indian Residential School April 26.

At the invitation of the school principal, Father Herbert Dunlop, O.M.I., the leaders of the Indian people on Vancouver Island spent the whole day observing various school activities and touring the building.

During the morning the chiefs sat in on all the various classes, Grades 1 to 8, for 15-minute periods, watching the teachers and students at work.

The afternoon program included a tour of the buildings and school facilities. Among the various activities staged by the students was a demonstration of canoe paddling by the boys, a demonstration by members of the Legion teaching the younger children and entertainment by the boys' drum and fife band and the girls' marching team.

away. Four men of the tribe agreed to go with him to get the presents, but when they saw there were other white men there they fled into the woods, returning at night to murder the whites.

Eight years later a settler came upon a few Beothucks. They ran away when he saw them, but he was able to capture a Beothuck girl. She was taken to Saint John where she was given many gifts, but died before she could lead her white friends back to her people.

Three other women were later found and brought to civilization, but only one lived for any length of time.

Finally, William Cormack, a young Newfoundlander, formed an institute to find the Indians. From the young Indian woman before she died he learned their language and their customs. According to her there were by then only a dozen Beothucks alive. Cormack searched the interior for them but they were never found. The Beothucks had become the lost tribe.

Pope Given Headdress

Vatican City (NC) — Six teenage American Indians presented an Indian headdress to His Holiness Pope John XXIII — and he refused to part with it.

The Indians, from St. John's Indian Mission at Laveen, Ariz., near Phoenix, were received in private audience by the Pope on May 16.

In Italy as the guests of the Italian government, the young braves, ranging in age from 14 to 18, were to take part in the May festival at Sassari, Sardinia, to demonstrate their native dancing and singing skill.

Their Christian and Indian names are: Leo Stevenson (Apache Kid); Quentin Case (Timo); Ramon Riley (Aichesay); John Dawson (Running Hawk); Felix Thompson (Khaye); and Fred Juan (Red Wing). All are Apaches except Juan, who is a Papago.

Pope John thanked the braves for the headdress, but added: "You must understand that I will not wear it."

A Vatican prelate standing nearby overheard the Pope's remark and asked the Pope to let him have the headdress for a Boy Scout troop he works with.

But the Pope replied, "No, it's too beautiful. I want to keep it as a memento."

Chapel, School Blessed At Marieval, Sask.

By R. Labossiere, O.M.I.

Marieval, Sask. — The picturesque mission of Marieval, in Saskatchewan, made of the 24th day of May a feast of her own when the blessing of a church and of a schoolroom block adjoining the residential school took place.

This Indian mission is situated 15 miles north of Broadview, east of Crooked Lake, in the Qu'Appelle Valley. It is the religious centre for four contiguous Indian reserves: Sakimay, Cowessess, Kakawistahaw, and Ochapawace, with a total population of about 1,500 people.

Several Oblate Fathers and Sisters who had come from as far as The Pas joined Archbishop O'Neill of Regina and headed for Sakimay reserve, where they joined the missionary, Father Lionel Dumont, O.M.I., and the people of the reserve for the blessing of the new church.

His Grace was assisted by Fr. H. Gagné, O.M.I., superior of the Lebreton Scholasticate, and by Fathers Dumont and Adéodat Ruest, former missionary. The fourth degree Knights of Columbus stood as guard of honor; the Scholastics of Lebreton sang while the Sisters directed the dialogue Mass. The Bishop congratulated the people for their new church and invited them to make frequent and good use of it.

Blessing of new classrooms

At 4 p.m. the same day, the official opening and the blessing of a new schoolroom building took place. Numerous priests and Sisters, school inspectors and superintendents mixed with the local population for the open air ceremony.

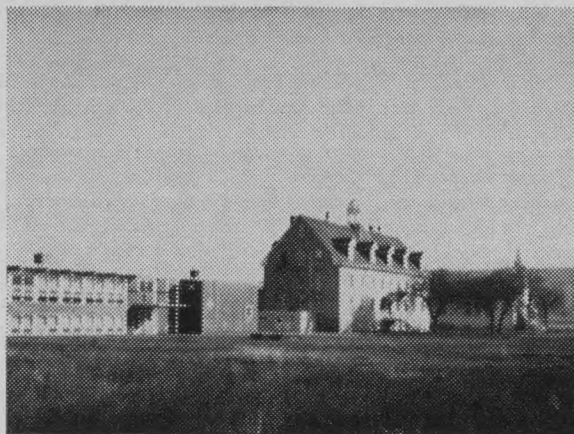
The Indian Affairs Branch was represented by Mr. K. Gavigan who said a few words and cut the ribbon. Archbishop O'Neill then blessed the school.

The public visited the new building comprising a carpentry shop, a home economics department, a gymnasium and 4 classrooms; the students number 165.

A banquet was served to over a hundred guests in the new gymnasium. A musical program followed: piano, accordion, choir singing, all testified to the pupils' musical talent and good training.

Principal Rev. R. Carrière, O.M.I., introduced Chief Victor Sparvier of Cowessess who said: "Education was the only thing in the world today." Chief Riel Acoose of Sakimay paid tribute to Fathers Ruest and Dumont for the building of the church on their reserve and thanked His Grace for having come to bless it.

Mr. J. Emms, of the Indian



The new classroom building at Cowessess Indian residential school, Marieval, Sask., was blessed May 24. Above, l. to r., are shown the new school, the students' residence for 120 pupils and the mission church which serves about 1,000 Catholic Indians in the Broadview Agency.



On the occasion of the school blessing, a reception and concert were given at Marieval, May 24; above are four talented musicians who entertained their guests with accordion and piano selections.

(Photos by Labossiere)

Churches By The Sea

By M. Allen Gibson
(Halifax Chronicle Herald)

To priest and people of St. Catherine's Church, Micmac, May 22, 1961, was a day of great importance. While Father J. Henri Boudreau, the pastor, celebrated the twenty-fifth anniversary of his ordination, his parishioners witnessed the solemn blessing of their fine new church. Not the least unique feature of it all was the ethnic origin of the members of the congregation, for this is a parish which ministers to the Micmac Indians who live on the Shubenacadie Reserve.

The Micmacs have dwelt in this locality from a time beyond memory. In 1703, their presence here was formally established by the French authorities who built a church for them, a residence for their priest, and set aside a portion of land for a cemetery. The church was the first of five

Agency, Mr. Mathews and Mr. K. Gavigan paid tribute to the directors of the school.

"Marieval school has a dedicated staff, and is a life-centred school which gives to its pupils a pride in their Indian background, cultivating leadership," said Mr. Gavigan.

Father Gagné, representing the Oblate Provincial, made a historical sketch of the mission and stressed the part played by the old missionaries such as Fathers Simeon Perreault and Campeau.

Archbishop O'Neill congratulated every group that had taken a part in making Marieval what it now is and paid tribute to Father R. Carrière, the driving force for the building of the new classroom block and to Father Dumont, assistant at the school, and the missionary for the Crooked Lake agency reserves.

to serve the Indians of this district.

In the roster of early pastors there appear the names of clergymen who occupy a familiar role in the history of this province. Father Thury was the first to minister here. A successor of his was Abbé LeLoutre whose fervent nationalism inspired the French and plagued the English. Here, too, labored Father Mailard whose work among the Indians, especially in Cape Breton, assures him a permanent place in the ecclesiastical annals of Nova Scotia.

The first church on the Shubenacadie Reserve was burned by the English in 1751 during the troubled period which reached its climax in the expulsion of the Acadians. The tradition persists that the Indians rescued the bell from their church and threw it into the Shubenacadie River to save it from their attackers. There have been those who have searched for the old bell but, so far, their efforts have been fruitless.

After their dispersion, the Micmacs returned to their lands near Shubenacadie and rebuilt their church. Later, however, they relocated about five miles further inland at the site known today as Micmac. Here their third church was built and to it was given the name of St. Louis. It was razed in 1949 to make room for a new building more suited to the recently acquired status of the congregation.

On April 1, 1947, Micmac, which had been a mission within the parish of Enfield, was established as a separate parish by Most Rev. John T. McNally, Archbishop of Halifax. The new church was built in 1948 and received the pontifical blessing on June 12, 1949, with Archbishop McNally officiating. This

building, named St. Catherine's, was burned on May 26, 1960.

Construction of the congregation's fifth church began on August 1 of that same year and was completed by the middle of November. With a seating capacity of two hundred and fifty, it measures seventy by thirty-seven feet. It is an outstanding modern structure which these folk of an ancient race have raised. It is a credit to them and to their pastor, Father Boudreau, who settled in their midst when the parish was erected and therefore has twice led in church building programs.

It was around 1612 that Father LaFlèche brought the Micmac Sachem Membertou into the Roman Catholic Church. That was the first of many conversions among the Indians, a people which has proven to be faithful and zealous in its religion, a devotion expressed again in the new church of St. Catherine at Micmac.

First School West of Manitoba

Father Lacombe, the famous French-Canadian missionary, accompanied the Hudson's Bay Company brigade as far west as Edmonton in 1852 and there started the first school west of Manitoba. He had been ordained a priest in 1849 and was one of the first Roman Catholic missionaries sent to the Northwest.

Father Lacombe was best known for his ability to conciliate and pacify both Cree and Blackfoot who, although bitter enemies of one another, regarded him as a trusted friend. His influence was a major factor in preventing the western tribes from joining in the Northwest Rebellion.

New Training Plan For Indians At Hydro Site

By Erik Watt
in Winnipeg Free Press

Grand Rapids, Man. — A new approach to training northern Indians in the mechanical skills of the white man's life has been started by the federal department of Indian affairs and Northern Construction Co. Ltd.

Under the scheme, 12 Indians at a time will take on-the-job training as mechanics, shovel operators and 'cat skimmers' at the giant hydro project here. Indian affairs will pay up to half their salaries for a maximum of six months.

Placement Officers Ben Baich of Indian affairs and Northern Construction's project manager James Hunt worked out the plan, which won government approval.

Mr. Baich said every Indian settlement in the north has a man who's "the local big wheel" when it comes to motors and equipment." He probably knows more about one type of small tractor than any man for miles around; he can whip it around with one hand, keep it running, replace the track if it comes off.

"The whole community is proud of this man . . . until he comes Outside to work on a big construction job like this. He tells the company he's an operator, so they give him a big bulldozer and tell him to show them what he can do.

"He's never seen anything like this before in his life. He isn't even sure where to find the driver's seat. So he winds up being hired as a laborer.

"It's a crushing blow to his morale. But it's even harder on the pride of his community when they find out that their expert can only get a job as a laborer."

Some of these men will require no more than two or three weeks of training before they can qualify, Mr. Baich said. He will make the preliminary selection of candidates in the settlements and they will then be interviewed by Earl Chase, national employment service officer in Grand Rapids. The likeliest candidates will then go to Northern for training.

Mr. Hunt said his company has employed Indians in B.C. "I don't think we could get along without them on some isolated jobs. It's their country and they're used to living in it.

"We've found Indians are like whites. They will get drunk and vanish for a week. But we treat everyone the same; the Indian

and the white get the same pay for the same job, they get fired for the same reasons and . . . if they're any good . . . they're rehired when they've had a chance to think it over.

"The average Indian workman isn't as quick to catch on to a job as the average white, but he hasn't had much chance, either.

"We find if you show him he'll get a day's pay for a day's work, and make some allowance for the fact that he's not used to regular hours, he'll do all right as a rule."

Winterburn Church Completed

Edmonton (CCC) — The latest in a long line of churches built on the Winterburn Reserve by the congregation of Oblates of Mary Immaculate was blessed June 4 by Most Rev. Anthony Jordan, O.M.I., Coadjutor Archbishop of Edmonton.

The church was built by the laity with funds from the Enoch Band of the Stony Plain Reserve at Winterburn.

The Oblates built the first church in the area — a log structure — in 1880. In 1929, a new building was erected and it was later removed to the present site of the new church. The old church was named Our Lady of Perpetual Help but the new one

will be known as Our Lady of Mercy.

The new church will serve a congregation of about 600 persons and include a chapel, parish hall in the basement and a rectory adjacent to the church. Rev. Marcel Landry, O.M.I., has served the parish since 1957.

A mural of the Madonna with Indian features, which is hung above the altar, was painted by Mr. George Jellinek.



CLASSMATE Martha Watt, 19, and nurse Margaret Munster, help relax Dorothy James, 18, as she donates blood for the first time at Winnipeg's Red Cross. The two students were among the 48 from the Assiniboine Indian Residential School on Academy Road, who donated 32 pints of blood, more than any other metro high school. (Winnipeg Tribune)

THE CATHOLIC INDIAN LEAGUE OF ALBERTA Convention will be at the Ermineskin School, Hobbema, Alberta, Monday, July 31, and Tuesday, August first, 1961.

Registration July 31 — 9.00 a.m.

Twelve Students Graduate at St. Mary's, Cardston

First Group to Complete High School

(Western Catholic)

Cardston, Alta. — May 10 and 11 were memorable days for the Blood Indians, who were honored to receive Most Reverend Francis P. Carroll, Bishop of Calgary, who brought to the missionaries Oblate Fathers, Grey Nuns and lay apostles and all the Indians blessings, sympathy and encouragement.

Church Blessed

Ascension Thursday, at 10:30 a.m., His Excellency blessed the new Immaculate Heart church, built on the Blood Reserve.

The sermon was given by His Excellency who stressed the purpose of a church and the obligations of its members. He also congratulated all who had contributed to the erection of Immaculate Heart Church.

The Holy Sacrifice of the Mass was then offered by Rev. J. M. Regnier, O.M.I., during which the choir and the congregation sang hymns.

This new church, original in design, is a credit to the Catholic population of the Reserve, and to Rev. M. J. Lafrance, O.M.I., who supervised the construction.

Confirmation

Bishop Carroll administered Confirmation to 103 children and 14 adults in the Immaculate Conception Church, adjacent to St. Mary's Indian School, May 10.

On May 11, in St. Catherine's Church, Stand Off, also on the Blood Reserve, Bishop Carroll confirmed 30 children and 11 adults.

May 10 marked the first grade 12 graduation at St. Mary's Indian School. Bishop Carroll presided at the banquet and delivered the convocation address at the commencement exercises in St. Mary's auditorium.

Graduation

Leroy Little Bear gave the presidential address and Joyce Fox was valedictorian. The School junior and senior choirs, under the leadership of Mr. Earl Doucette and Rev. M. Goutier, O.M.I., rendered songs.

Mrs. Sarah Doucette played the piano for the Graduation March. Mrs. Mary Cote and Mrs. Janet Sogz entertained with violin and piano selections, and Mr. Earl Doucette with songs of his varied repertoire.

Mrs. Ken Brown, representing the Indian Affairs Branch, and Rev. J. M. Regnier, O.M.I., prin-



These are the first grade 12 graduates at St. Mary's Indian Residential Schools, Cardston, Alta.:

Left to right, seated: Veronica Beebe, Leroy Little Bear, and Adeline Young Pine. Standing: Geraldine Wolf Child, Thelma Plaited Hair, Leroy Heavy Runner, Joyce Fox, Lawrence Plain Woman, Edwardine Cotton, William Many Bears, Josephine Black Rabbit and Martha Oka.

cipal, thanked the parents for their co-operation during the past 12 years, which made possible St. Mary's first high school graduation, a milestone not only for the school but for the Blood Band.

The graduates were Veronica Beebe, Josephine Black Rabbit, Edwardine Cotton, Joyce Fox, Leroy Heavy Runner, Leroy Lit-

tle Bear, William Many Bears, Martha Oka, Lawrence Plain Woman, Thelma Plaited Hair, Geraldine Wolf Child, and Adeline Young Pine.

Stations for School Chapel

Mrs. Louise Beltgens, wife of the school engineer at Kuper Island Indian Residential School, B.C., is responsible for the unique Stations of the Cross recently erected in the school chapel.

A talented artist, Mrs. Beltgens has done a series of charcoal drawings duplicating the etchings by Hippolyte Lazerges, 1869, which illustrate Father Rumble's "Way of the Cross for Children."

Now, when following the Stations in Father Rumble's book, the children can look up from it the wall of their chapel and see the same illustrations on

Peigan Couple Honored

Brocket, Alta. — The home of Mr. and Mrs. Napoleon Provost, on the Peigan Reserve here, provided the setting for the April 24 celebration of their 50th wedding anniversary.

The head table was centred with decorated four-tier cake. The couple sat at the head table with Mr. and Mrs. Charles Provost, Napoleon's brother, Charles Crow Eagle, Tom Little Plume and Fr. M. Michaud, O.M.I. Six guests were set at each individual tables and in all the attendance varied around 125 adults and children.

Mr. and Mrs. Napoleon Provost were married by Rev. Fr. Salaum, O.M.I., on April 24th, 1911. They both attended Dunbow School in Alberta.

In 1911, Napoleon Provost was assistant stockman on the Peigan Reserve. In 1916, he and two brothers Charles and Pete enlisted in World War I. Napoleon and Charles returned in 1919 after having spent six months in Germany but Pete was killed in action.

"Nap" is rated among the suc-



Napoleon Provost at home, with his wife.

cessful men of the Peigan Reserve, farming half a section of land and running 300 heads of cattle and 300 heads of horses.

Mr. and Mrs. Provost have had 12 children: 4 girls and 8 boys.

There are 58 grandchildren and several great-grandchildren.

Mr. Provost expressed his thanks on behalf of his wife Angeline. The couple received many gifts from the guests.

NOTICE

THE INDIAN RECORD is NOT published during the months of JULY and AUGUST. Deadline for September 1961 issue is Tuesday, September 5.

Contribution of photos, press clippings, reports on local events concerning Indians from every province of Canada are invited for publication in the INDIAN RECORD.

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